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The Landing of the Pilgrims

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THE
CHURCH SCHOOL
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Just a Few Words

By L. H. WESTBERG

I AM considering a New Year's resolution. If, in two months, it still seems plausible I shall resolve to strike out three words from any conversation, discussion, or article dealing with an argumentative subject. And before entering upon any debate I shall try to get all participants to agree to eliminate them for the duration. Here they are:

Practical. Have you ever had someone nip your idea with a lofty, "But see here, you've got to be practical"? *Practical* means something different to everybody. If you are on X's side, what X says is practical. What his opponent, Y, says is impractical. *Practical* has no place in searching for the truth. Let the case be argued on its merits.

YOU'VE GOT TO BE

Realistic. Now there is a word. Let someone get into a discussion about making some change in the status quo of the Sunday school. You can bank on Brother Brown,

who doesn't want the change, getting up with the pronouncement: "What Brother Smith says may sound fine, but we've got to be *realistic*." Where does that leave us? Brown says Smith is unrealistic. Smith says Brown is unrealistic. *Realistic* has no place in searching for the truth. Let the case be decided on its merits.

FOR SKIRTING AROUND

The third word is *irresponsible*. Irresponsible is a word which in the heat of the joust is used to unseat the opposing horseman. To say one is irresponsible is to say one is not responsible, not having the capacity for moral decision, rational thought, or action—at least, not exercising it in the particular argument. To the rich farmer in Luke's twelfth chapter a suggestion to give the underprivileged his surplus grain would have been an utterly irresponsible statement. God, however, called the farmer a fool. *Irresponsible* is a word for skirting around an argument, not meeting it head on. It has no place

in a search for truth. Let the case be thought out on its merits.

Well, after due consideration, I shall determine the advisability of this New Year's resolution. I may give it up, however, as unrealistic, impractical, and irresponsible.

NATIONALISM ON THE MARCH

I am quite sure Mr. Robert LeFevre would be against the resolution. To document that statement I shall let you read a letter I received from the Rev. A. Wilson Cheek, Executive Secretary of the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.

"I am sure you know that the Girl Scouts of the United States of America have been attacked by the Illinois Department of the American Legion on the unfounded grounds that their program emphasized a concept of world-mindedness that undermined allegiance to the United States.

"Since many of our churches have Girl Scout troops, and the Girl Scout organization, through its Protestant Advisory Committee, is a part of our United Christian Youth Movement, I know that you will want to have the facts behind such unwarranted charges.

"The origin of the attack is as follows: Last October Mr. Robert LeFevre (then a commentator on Station WFTL, Fort Lauderdale,

Florida, now a vice-president of the National Economic Council of which Mr. Merwin K. Hart is president) was invited to speak at the annual meeting of the Broward County (Fort Lauderdale) Girl Scout Council. When the Girl Scout council members asked him what he planned to talk about at the meeting, Mr. LeFevre refused to answer and cancelled the engagement.

"In March of this year, Mr. LeFevre wrote a letter to the Broward County Girl Scout Council and sent a copy to the Girl Scout National Organization. In this letter Mr. LeFevre accused the Girl Scouts of advocating, through their 1953 Girl Scout Handbook world government. The Girl Scout National Organization replied to Mr. LeFevre, but the reply was unacknowledged until four months later.

ENTER THE LEGION

"Mr. LeFevre repeated the original charges he had made in an article in the periodical *Human Events* of March 31. Since that date, copies of the periodical have been mailed to individuals and organizations throughout the country.

"The recent action at the Illinois Department of the American Legion was apparently based on this material. Representatives of the Girl Scout National Organiza-

tion in Chicago learned from newspaper reports that a resolution denouncing the Girl Scouts would be presented on the floor of the Illinois Legion convention. Copies of the Handbook were supplied to the Chairman of the Legion's Anti-Subversion Committee, together with answers to the points raised by Mr. LeFevre. Without study of the material the resolution was submitted, nevertheless, and passed.

IN REPLY

"In reply, Mrs. Roy F. Layton, Girl Scout National President, has issued a statement in which she has characterized the Legion charges as unwarranted and unfair, and has cited the basic Promise and Laws of Girl Scouting, as well as the great emphasis on American citizenship in the Handbook.

"Actually, the Girl Scouts, like the Youth Fellowships of our churches and the United Christian Youth Movement, has rendered a helpful service to the Christian youth work of America by foster-

ing the idea that good American citizenship must include a sense of world responsibility. We have rejoiced in their high concepts of 'community' in the broadest and best sense of that term, and in their sound educational program about the United Nations and its work.

"The churches, it seems to me, need to defend the Girl Scouts in terms of the good work they do in developing an understanding and appreciation of our American heritage. But, equally important, we need to support and encourage the Girl Scouts in their program of helping girls to know that good 'world-making' for the family that inhabits the earth is as important as good home-making for their immediate families.

"If inquiries are directed to you about the Girl Scouts, I shall appreciate it if you will stress the moral and spiritual values inherent in the Girl Scout program along with the information we have given you."

To Set Our Treasures Free

Speak to us, Lord, until our hearts are melted

To share in Thy compassion for the lost;

Till our souls throb with burning intercession

That they shall know Thy name, whate'er the cost.

Speak to us, Lord, till shamed by Thy great giving,

Our hands unclasp to set our treasures free;

Our wills, our love, our dear ones, our possessions—

All gladly yielded, gracious Lord, to Thee.

Christian Stewards — Partners with God

By T. A. KRUEGER

WE KNOW and speak about earthly partnerships; we are proud of partnerships with the right persons. If we have entered into such a partnership, we tell our relatives, friends and neighbors about it. However, the partnership with God exceeds and excels any and every earthly partnership that can be consummated.

Think of it. God, almighty, all-knowing, everywhere present, holy, righteous, merciful and truthful and we, sinners, all our righteousness as filthy rags, in a partnership together with a goal that is spiritual and eternal! It seems almost unbelievable that such a partnership can exist. It does; our partnership with God is not a deception; it is not a product of our fertile imagination; it is real because this—

PARTNERSHIP WITH GOD IS SET FORTH IN HOLY SCRIPTURES

In the Gospel according to St. John, Chapter 15, verses 1 to 5,

The Rev. T. A. Krueger is assistant to the Director of Stewardship and Finance of the American Lutheran Church.

we read: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Christ is the true vine and on this vine we Christian stewards are the branches. Here is a most intimate relationship, Christ in us and we in Christ; this is a partnership that exceeds human comprehension.

In 1 Cor. 3:22 we read: "All are yours." Every spiritual and heavenly blessing is ours through Christ Jesus our blessed Saviour. There are no reservations; nothing is held back. If all things spiritual belong to us, then we can rightfully apply 1 Cor. 3:9, "We are laborers together with God," to ourselves.

In this discussion of "Christian

Stewards—Partners with God," 1 Peter 2:9 dare not be overlooked. This passage is the scriptural basis for the doctrine of the universal priesthood of believers. If believers, followers of the Lord Jesus Christ are really priests and kings before God, then they are also truly God's partners.

THIS PARTNERSHIP IS ESTABLISHED BY GOD

If the word were to get around that a rich and righteous individual, a man above reproach, desired to establish a partnership and if poverty were no obstacle, I am sure that such an individual would soon be besieged on all sides by men and women from every walk of life clamoring for attention and hoping that a partnership with this good man could be worked out.

God, holy and righteous, merciful and truthful, seeks to establish a partnership with sinners; yet sinners are not besieging and clamoring for such a partnership. There is not, neither can there be any initiative on the part of the sinner to establish this partnership. Literally, the sinner runs away from God and God must follow him and in grace and love bring about this partnership. We are reminded here of the Saviour's Words in John 15:16: "Ye have not chosen Me but I have chosen you." Furthermore, in the explanation of the Third Article of the Apostles'

Creed we confess: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." It is God Who through His Word and Sacraments kindles our faith and preserves it and makes us His own in life, death and eternity.

THIS PARTNERSHIP DEMANDS OUR ALL

There can be no divided interest. God does not tolerate a vacillating heart and mind. We dare not say to God, "A partnership with Thee is not convenient just now. I want to wait a little; let me first accumulate \$1,000—pay for my farm—pay for my house—have a good time, then I will enter into this partnership." God demands our all *now*.

God has first claim on our body, souls, time, talents, and possessions. "My son, give Me thine heart—If any man would be My disciple, let him take up his cross and follow Me—He that is not with Me is against Me and he that gathereth not, scattereth."

Saints that have gone before who were in word and deed and truth partners with God gave their all. Think of St. Paul. In Gal. 2:20 he says of himself: "I am crucified with Christ." Those of us who in recent months have seen the greatest religious film of 1953, *Martin Luther*, realize as never

before that the great reformer, the man after whom our Church is named, gave his all. Not only from saints of old but from God's saints today, even from you and me, God demands all.

Let us remember that by ourselves we cannot and will not give our all. It is God who makes us willing and able to do this. To this end we must commune frequently with Him in prayer, daily search the Scriptures and faithfully use the blessed Sacraments.

THIS PARTNERSHIP AND OUR MOTIVATION

In an earthly partnership the motivation usually is a desire to get something. We enter into a partnership in order to get money, recognition, or influence. In this partnership with God the motivation is not selfish gain but love. "God so loved the world that He gave His only begotten Son." John 3:16. In love God called us from sin to forgiveness, from death to life, from damnation to salvation. We who have heard God's Word and tasted His love do "love Him Who first loved us."

In love we see God as the owner of all. Yes, we do talk about *my* time, *my* gifts, *my* abilities, *my* house, *my* home, *my* business, *my* fields. However, we realize that all that we have and are is not ours in the absolute sense. We cannot

do as we please; we cannot use our gifts and blessings as we please.

In the final analysis all that we have and are belongs to God. He is the giver of all good and perfect gifts. God has never surrendered His absolute ownership. He has only relinquished control. All that we call ours has been entrusted to us by a loving Father in Heaven. For the use we make of what He has given, we are accountable, we are God's trustees. cf. 1 Cor. 5:10, Matt. 25:19.

THIS PARTNERSHIP IS A FULL-TIME PROPOSITION

Our vocation or daily occupation is not an accident. Whether we are farmers, carpenters, business men, pastors, teachers, lawyers, etc., God has assigned our place and made our duties plain. If this is the conviction of our heart, then we will begin every day and every task with prayer. We will finish our work and end the day with prayer. As we go about our daily tasks there will be those moments when we ask God for direction and strength; there will be those moments when we bring our tensions, our irritations, our losses, our fears to God in prayer.

In the family circle, in the husband and wife, parent and child, brother and sister relationships, our partnership with God will evidence itself. As a Christian family daily we will walk and talk with God, serve Him by serving the

members of our families, doing what we can to keep them close to the Saviour and His Cross.

We will exercise our partnership with God in our Christian congregation. Sunday morning will find us in Sunday school, in the worship service; we will not despise preaching and God's Word, but gladly hear and learn it. When the Saviour prepares a Table for us and places on it in, with and under the Bread and Wine His body and blood we will need His Word: "This do in remembrance of Me."

WE WILL PRAY

We will pray for the work of our congregation, attend the meetings regularly and serve on committees or the church council as we are directed and with the gifts and abilities that God has given us.

As partners with God we remember that mission work may be

gin at home but does not stop there. We take the Saviour's "Go ye into all the world" seriously. We will pray that the kingdoms of this world may become the Kingdom of our Lord and God. To this end, too, we thankfully, regularly and proportionately support the work of the Kingdom with our material gifts as God has prospered.

To be a partner with God is not easy. Our sinful self, the world and the devil are doing their best to bring our partnership with God to naught. "Yet when their worst is done, they yet have nothing won." As partners with God we confidently say with St. Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38-39.

Thanksgiving

*As birds that breast the mist and rain
And sing within the wood,
So through each darkling cloud o'erhead,
I see eternal good.
As care-free bird notes rise and call
Once more their glad refrain,
God's blessings circling all my steps,
Restore my soul again.
Then sing, my heart, arise and sing,
Pour out your song to One
Who guides His children day by day
Through clouds or shining sun.*

CHRISTINE H. BEALS.

Johnny in the Church School Records

By RUTH H. TUBBESING

GOOD record keeping is just as important to a church school as it is to a thriving business. Let's look at some of these records one at a time, beginning when Johnny enters the Church School for the first time.

REGISTRATION CARD

Johnny's parents are greeted and handed a mimeographed half-sheet, which is to be filled out. It asks for—*name, address, date of registration, date of birth, age, grade in public school, parents' names, baptized, to which church parents belong*. Then for Johnny's teacher to fill in there is—*grade in Church School, hour attending, teacher's name*. From this registration slip the attendance and master file cards are typed. If Johnny is not baptized or his parents belong to another church, this information is passed on to the pastor. Since our Church School has a three-church school program, it is necessary to have the hour Johnny will attend. Then, too, *grade in public school* and *grade in church school* should coincide, unless there is a special reason. Thus Johnny is put in the proper class on his first Sunday.

CLASS ATTENDANCE RECORD

Johnny's attendance at Church School is kept on a dated class enrollment 3x5 card, which has been placed in a class record envelope, which envelope contains the outside absentee pocket. On the front of the envelope is recorded the teacher's name, the grade, the hour, and class room number.

What goes on Johnny's class attendance card?—his name, address, and also on the address line, the phone number, and where the card reads, *church member*, his teacher's name is placed instead. This enables the superintendent to know where the card belongs, should it in one way or another get out of its proper class enrollment envelope. Then Johnny's age, birthday, and date card is issued and filled in at the bottom.

Johnny's attendance card is used for various purposes. With his and all of the others, it enables the director or superintendent to know how many are enrolled in the church school and in the various departments. It gives an accurate record of attendance Sunday by Sunday. It is used for ordering curriculum materials for the Church School by quarters. By or-

ering quarterly it makes opportunity for those records to be checked at least four times a year. It keeps the records more accurate and up-to-date. Then, too, the attendance cards are used for absentee follow-up. As the cards are punched each Sunday, those having three or more consecutive absences are kept in the outside absentee pocket of the envelope until a list is made of them the first part of the following week, recording the following information on paper—*name, address, telephone, number of Sundays absent.*

"MISSED-YOU" CARD

If Johnny is absent three consecutive Sundays, a "we have missed you in Church School" card is sent by the secretary. If four Sundays go by, a visitation member of the church staff or the church school teacher calls in the home. If Johnny is found to have an illness of rather long duration, a get-well card or personal note from the director is sent, together with his lesson materials each week; and if he is found to be hospitalized, a book with a get-well greeting, is sent to the hospital.

Then there is the master card that is filled out on Johnny, a different colored card, 4x6 size, which is kept in the church office files. This file contains cards for all pupils and they are filed alphabetically with all of one family to-

gether. The card contains the following—name, address, phone, date of birth, baptized, date enrolled, parents' name, to which church parents belong, teacher's name and year teacher has Johnny. The master card file enables the superintendent or church school director to tell what children are enrolled—who the teacher is. It is not a file that is used too much for checking children, since class attendance records serve that purpose. It is used however, for church school mailings, for reference when a pupil joins the church school, to check if he is already enrolled, to check class in which pupil is who might have moved to another hour.

INACTIVE CARDS

Inactive cards, pupils who have moved away, etc., are filed alphabetically in another file, so that should the pupil return, the record is there. Changes of address, which is the most common change, and others are obtained in various ways—through the call of the church school teacher or director in the home, the church paper weekly, which paper is mailed to non-members of children in church school as well as to all members, by calls made to the church office by parents.

Suppose Johnny finds he cannot get to the regular hour he has been attending, but comes to the next hour one Sunday. In a multiple

service set-up, moving about is quite common. And yet we do not want to mark Johnny absent when he is willing to get to church school at one of the other hours. To solve such, a mimeographed sheet is used, which is folded, and placed in the absentee portion of the class enrollment record envelope. It is usually a different color, so as to be easily seen. It contains the following information, with space at the bottom of the half-sheet for teacher's use:

"TO THE TEACHER:

1. Kindly list below any children who are in your class, for whom you do not have cards, giving the following information:

Child's name and address,
birthdate, father's first name,
phone.

2. Place this slip, folded, in the absentee portion of your attendance card envelope, where it will be found easily by the superintendent."

These sheets are checked each Sunday at the same time the absentee cards are punched, so it is easy to detect when Johnny moved from one hour to another. The master card file is referred to in obtaining the name of Johnny's teacher.

LET'S GET ACQUAINTED RECORD

This form is only suggestive. It may contain other information

than that shown below. It comes out of experience, and we will be using it for the first time this fall. It appears that notes relating to the pupil—home life, school interests, ability, reading, friends, etc., have sometimes been placed on the back of the master card file or even a few notes on the back of the attendance card. Such information placed on the back of the master card is not readily accessible to the individual teacher. On the back of the class record card, it falls too easily into the wrong hands. The form below seems to be a possibility for getting information about the pupil into the teacher's hands.

Let's Get Acquainted

My name is
My nickname is
I live at
My telephone is
I go to School.
My grade is
I am years old. My
birthday is
My father's work is
.....
My mother doesdoes not....
work away from home. I have
....brothers and....sisters.
The things I do best at school are:
1.....
2.....
My hardest study at school is ...
.....

Things I like best at Church School are:

- 1.....
- 2.....
- I belong to a choir.....Scouts..
- ...Campfire Girls
- My favorite game is
- My pet is
- My hobby is
-

The longest trip I ever took was to

If I could spend one day just as I please, I would do these things:

- 1.....
- 2.....

Three things I want more than anything else are:

- 1.....
- 2.....
- 3.....

The three loveliest things I know are:

- 1.....
- 2.....
- 3.....

Three kinds of work I would like to do when I am grown up:

- 1.....
- 2.....
- 3.....

This form would be used by the teacher and would be made out at the beginning of the fall season. Such a sheet should provide information that would not be easily obtained, except over a period of time. At the end of the year, when

the pupil's new teacher is determined, that sheet might be handed over as background for the new year. No doubt, for younger children, parts of it could not be filled out, nor could the form be filled out by the pupil, but in a month's time, it would seem that the teacher could fill out the forms, a few at a time.

Thus Johnny enrolled in the church school, and as the year goes on teacher has opportunity to observe, teach, and walk along with Johnny, noting his spiritual and physical growth. She finds that he is a regular pupil in attendance, absent only because of illness, and when he is out of the city he always brings back his attendance record from the church school he attended. His father has an average position; he has two brothers and a sister. He likes arithmetic, but dislikes spelling. He has a dog named Pete, and likes to run with his dog, and fly kites. He would like a horse but his mother says he can't have one in the city. He would like to work in a store when he grows up. He thinks one of the loveliest things he knows is walking through the woods to a lake with Pete.

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Yours Is a Wonderful Privilege

By ELMER E. CHRISTIANSEN

EVANGELIZE! Witness! Share Christ Today! One can hardly read a church publication today without coming in contact with words like these. They are imperatives. But they are also privileges. And above all others they include you—a church school teacher in their scope. Not only because you are a Christian—and therefore must be a witness—but because you are a teacher and therefore have the most excellent opportunity to witness, and in your witnessing to share Christ.

Why the urgency? Have you asked that question? Am I not doing enough already? Has that thought ever come to your mind?

Everyone knows that the person who is a Christian in deed as well as in word is one who shares the faith he has. Yet it does us all good to review again the basis not only of evangelism but of the whole Christian church.

Anyone who reads the New Testament will be fully aware that it is a Message of Good News. It is Good News not about peripheral matters but about that

which is basic to all mankind: the love of God in Christ Jesus. It is the Good News that in spite of man's sinfulness, God was not counting his trespasses against him, but loved and is still loving him with a love that redeems. It is the Good News which finds its focus in the Life, Death, Resurrection, Ascension, and Coming Again of the Son of God and the Son of Man. It is Good News that Light and Life and Love is come into the darkness, the death, the hate of our world. It is the Good News that "God so loved the world . . ."

THE BASIS

There would be no Christian church without this Good News. There would be no evangelism without this Good News. Evangelism is nothing more than sharing in thought, word, and action, this Evangel—this Good News—with others.

The basis for our evangelism emphasis is to be found in the love of God for us in Christ Jesus. It is also to be found in the specific commands of our Lord and Saviour. Matthew 28:18-20 is so familiar to us that we can say the words without really letting their

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tremendous significance affect us at all. Jesus said: "Go ye . . . make disciples . . . baptizing . . . teaching them to observe all things whatsoever I have commanded you."

Just prior to His ascension the Saviour gave another command that helps give emphasis to the one from Matthew. He said: "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Try as we may we cannot get around the word "*shall*." It is a command. But deeper analysis may indicate that it can also be considered as a statement of fact. A Christian *is* a witness. It is not a question of "I ought" or "some day I will," but "*shall*." Something is wrong with a faith that is not shared. A faith not worth sharing is not worth having.

THE DESPERATE NEED

There is another reason why you ought to be a witnessing Christian. That reason is the desperate need of our fellow men. It is basic to our faith that unless a man is in Christ he is not a child of God. But this must be more than just head knowledge. It must grip us to the very depths of our being.

A soul without Christ has no peace

A soul without Christ has no hope

A soul without Christ is lost

A soul without Christ is not only lost to itself, but is lost to God.

The thing to remember is that all these things refer to children as well as adults. God loves them too. Christ commanded all should be baptized and taught. Children need a Saviour too. And that's where your Sunday school and you as a church school teacher come in.

A "NATURAL"

The Sunday Church school is one of the most effective agencies of the church in sharing the faith with others. This is particularly true when it comes to sharing God's love with children. Children are a "natural" for Sunday school attendance. They are interested in such things—if given the least bit of encouragement—and we are usually interested in the little ones.

With adults it is a different matter. Our congregations for the most part have missed a wonderful evangelism opportunity and potential in this age group. To change this will call for some real planning, some consecrated workers, and much sincere prayer. To have an effective religious education program for *all* age groups within our own congregation, and to use

that religious education program as a means of sharing the wonderful love of God in Christ for a lost world with *all* age groups—adults as well as children—will take much work. But it is rich in results. Christ is always present with His power which makes such work effective in the lives of people, and gives His kind of thrill to the one who does it. And yours is the wonderful privilege of working together with Him in making possible this total program of religious education.

TRIPLE F

There are three things that are essential to an effective program of Evangelism: Finding, Folding, Feeding. The church cannot leave any of these undone without in

part failing in its Christ-given responsibility.

How does your own Sunday school fit into this program? Is it interested in finding all unchurched? Are you? Is the heart of your Sunday school open to all who come so that everyone senses the presence of Christ, and finds there a real spiritual refuge. Is yours? Are the lessons taught each Sunday so each person is fed on the Bread of Life and through the power of the Word equipped for every good work? Are your lessons taught that way?

"Lord, speak to me that I may speak

In living echoes of Thy tone.
As Thou hast sought, so let me seek

Thy erring children lost and lone."

God's Masterpiece

The crimson glow of the sunset,
The blue of the vaulting skies,
The green of the pleasant pastures
Refresh my weary eyes.

Yet scarlet dress of the poppies,
The stars of a winter's night,
Are not one-half so gorgeous
As when God just paints in white.

The white of the ransomed sinner,
Where grace and mercy shine,
Is the masterpiece of beauty,
The miracle divine.

"My Stewardship Account"

By MARTIN E. CARLSON

*Director of Stewardship and Finance
Augustana Lutheran Church*

"BOY, this is just what I want."

That was twelve year old Johnny's reaction when he saw the first sample copy of *My Stewardship Account*.

"I am in great need of *My Stewardship Account* for my two daughters." That was Dr. T. K. Thompson, Executive Director of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U.S.A., after he had received a copy of the booklet. Many others have said, "This is just what we are looking for." Stewardship and Parish Education offices of other denominations have ordered in quantity.

Time and time again people have said, "We want something which will help us teach stewardship to our children." We took this request to our Board of Parish Education staff and after several consultations they came up with the idea for this booklet.

If stewardship is the Christian living responsibly, how can we help boys and girls into such responsible living? Christian stewardship, which is just as inclusive as life itself, must be learned early. Here

home and church (church school especially) can work hand in hand. *My Stewardship Account* is one of the tools that can help.

This booklet focuses attention on three areas of stewardship: Time, talent and treasure. The basic idea in the approach is that a child learns as he works. The first section of this 32 page booklet is really an account book for the age level in our Junior Departments. On the left hand page a record is kept of income and on the opposite page a record of expenses. At the top of each page is a Bible verse on stewardship and at the bottom a prayer, hymn stanza, or a pointed question. The first one, for example, reads: "This cashbook will help you to keep an account of your stewardship. You can keep a record of your money received and spent just like Jimmy did. Enter the figures right after the money comes in or goes out. At the end of the month you can total the accounts to see if the two columns balance. Pray that God will show you ways that He wants you to earn, spend, and save your money." The Bible verse reads, "Turn in the account of your stewardship." On a sample page there is ample

opportunity to point to Jim's church contribution.

Money comes to us usually as a result of the way in which we use our time and abilities, so two sections deal with these items. The one which deals with time lists on one page the normal activities of a Junior age boy or girl and on the opposite page he has the opportunity to write out a list of his own activities and evaluate whether or not he is using his time in a way which reflects real stewardship.

EFFECTIVE USE

The final section is concerned with his use of his abilities. Again a list is given suggesting a number of things which reflect good stewardship of abilities; and opportunity is provided for the child to list how he sees himself as a steward of these abilities.

Now, how are we going to get maximum effectiveness in the use of this material? To hand a boy or a girl a copy of the booklet and say, "Here, use this," isn't going to accomplish much. Neither will it be very effective merely to secure copies for the entire Junior Department and distribute them next Sunday morning. Rather we would suggest an approach which will tie it in directly with their lesson material. For instance, Lesson 11, First Quarter of the Christian Growth Series Junior Course II

(for use on December 12) deals with the Stewardship of Treasure. In the story of the building of Solomon's temple there is ample opportunity to discuss one's relation to possessions. Where do they come from? How do we get them? What shall we do with them? Why give to the Church?

I am a steward of my possessions because I recognize fundamentally that they belong to God. "The earth is the Lord's and the fullness thereof." (Ps. 24:1) I give not only because there are needs in the world which call for my help, but because I need to recognize that all belongs to God. "This is my Father's world." I live here in His world. My gift is a tangible recognition of this ownership. One could almost say it's like paying the rent. But most of all, it is an expression of the love in our hearts responding to the love of Christ for us.

In encouraging the children to practice a real stewardship of their possessions, one can well talk in terms of 10%. This figure has the sanction of Scripture and tradition. Children this age can grasp it. Increasingly it is becoming the pattern for giving among our youth.

We would suggest that in connection with such a lesson on stewardship *My Stewardship Account* be given to each child. Take the time to talk about "Why give?"

and to show him how to use the account pages.

The lesson in Chapter 9, Second Quarter, (February 27, 1955) gives another excellent opportunity to introduce this booklet. The Parable of the Talents opens the door for a discussion of time, talent, and treasure—the three areas of stewardship emphasized in the booklet. Let the Sunday school provide each teacher with an adequate supply for distribution to each child. On succeeding Sundays, when the lesson touches the

subject of stewardship, the teacher may refer to these booklets and check on their continued use.

Your pastor received a sample copy in the 1954 Stewardship Kit. Copies are available from your church publication house at a cost of 15c each—\$1.65 a dozen.

“Father, Who on man dost shower
Gifts of plenty from Thy dower,
To Thy people give the power
All Thy gifts to use aright.”
(The Junior Hymnal, No. 41)

Are You Willing?

To close your book to complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To ignore what life owes you and to think about what you owe life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?

To accept Jesus Christ as your Saviour and to let your life be an outlet for His joy, love, and peace?

SAMUEL MACCAULEY LINDSAY.

The Gladstone Church School

By ELIZABETH M. PETERSON

IN SEPTEMBER, 1954, the Saturday Church School of the First Lutheran Church in Gladstone, Michigan, was four years of age. Any comments regarding the school now will hold more weight than those made previously. (Mrs. Peterson reported the Gladstone plan in *THE CHURCH SCHOOL TEACHER*, January, 1952. Editor's note.)

The novelty of the plan during its first year attracted many who had not been attending church school regularly. It was the novelty of the plan, too, that brought forth criticism of those who considered the program of the church school one which belonged to Sunday only. The attendance and the program of the school during the second year was greatly affected by serious epidemics of polio and influenza. This past year, however, has been one of which we can more successfully judge the merits of the plan. Gone is the curiosity regarding the school's experiment. Most problems which arose because of

the change can and are being solved.

One of the greatest assets of the week-day school is the fact that it emphasizes the idea that the church school is a place of learning about God and it is not a substitute for the worship service on Sunday mornings. Evidence that this truth is being grasped by more students and parents is shown in the increase of youth at worship service.

Because of the fact that we have more time to spend studying the missionary activity of our church, contributions to missions have almost doubled.

OTHER ADVANTAGES

We have been fortunate in filling each teaching position with an adult rather than with the newly confirmed as we were often forced to do before. Apparently those who are teaching now feel that it is simpler to arrange the week's work in order to free them for the Saturday morning's class than it was to crowd Sunday morning with more activity. There are those who take a greater interest in teaching now because they are able with more time to develop many of the interesting projects suggested in the quarterlies.

Mrs. Peterson is the wife of Pastor Clifford C. Peterson. She has been active in the Augustana TTT Program and has served as a conference TTT instructor.

One of the problems which we hope to solve this coming year is that of intermediates working on Saturday mornings. This year we plan to schedule an evening meeting once a week instead. A part of the evening will be spent studying the catechism, another the church school lesson, and these will be followed by a social time. Besides giving the youth an opportunity to learn the great truths of Christian living and growth, we will be offering them an opportunity to become better friends with those of their own church and age.

The comments which were submitted by members of this congregation and church school will help you to understand better the attitude toward the week-day school.

SOME TESTIMONIALS

Several years ago we decided to have church school on Saturdays. The results have been satisfactory. Parents have been relieved of rush and tension on Sunday mornings. The confusion of dismissal preceding the worship hour is gone. This has contributed toward a quieter and more prayerful start to the worship service.

Leonard N. Elquist
Board Member

* * *

The advantages that I believe the week-day school offers the teacher in better presenting the story of Jesus are:

First: The child can more

clearly associate the teaching of the stories of Jesus in his everyday living, instead of Sunday being the only day of worship in his life.

Secondly: More time can be devoted to those pupils who need extra help before or after the regular session.

Thirdly: There is time available for preparation for the pre-school session activities.

And finally: The child can be encouraged to attend the services on Sunday after a week-day school session, without undue strain or loss of interest which he might have from attending successive services.

Ellen Kinnie
Sixth Grade Teacher

* * *

Contributions to the Junior Missionary Society have grown rapidly in our church school the past three years.

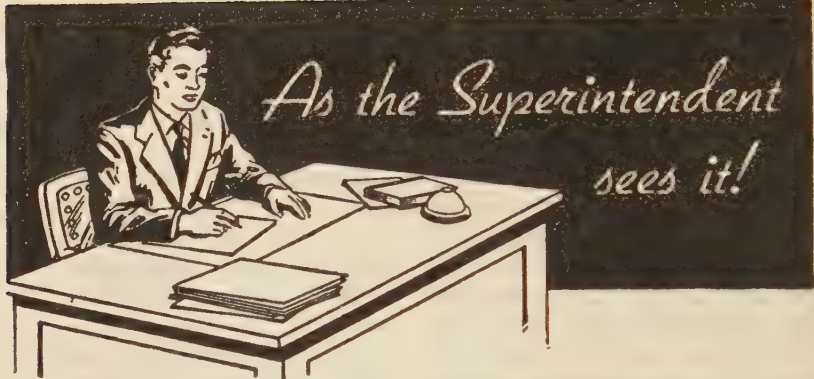
In 1951 the amount collected and sent to headquarters was \$67.59.

In 1952 the amount was \$94.76, an increase of \$27.17 or 40.2%.

In 1953, \$161.69 was collected, an increase of \$66.93 or 99% over the amount collected in 1951.

I think that by having the missionary meeting with the church school more children contribute. Most children are getting a deeper insight into the meaning of missions and as a result they strive to increase their mission offering.

Mrs. Ollie Nelson



An On-the Job Training Program

By LAEL H. WESTBERG

THERE is no Sunday school staff which may for long neglect an "on-the-job" teacher training program and stay alive. Public school teachers need frequent refresher courses. College professors need the stimulation of conferences and advanced studies. Sunday school teachers, too, need to be stimulated, encouraged, and educated by on-the-job training.

ANSWERING A NEED

Because most Sunday school teachers are busy people with jobs and families and other responsibilities, the church school is faced with great competition in bidding for time to conduct on-the-job training sessions. For this reason alert pastors, educational directors, and Sunday school superintendents have pounced upon the almost defunct monthly teachers' meeting as a ready made vehicle for an on-the-job teacher training program. The two hours of the monthly teachers'

meeting need no longer be a prolonged business meeting, closed with the benediction, coffee and cake. It can be filled with answers to teachers' needs.

What are the needs of the Sunday school teachers? Basically, they are these:

1. To be founded in the faith.
2. To be at home in the Bible.
3. To know the child.
4. To know how to prepare lessons and teach lessons.

LONG RANGE PROGRAM

These needs can not be filled by an occasional teachers' institute. The needs can be met only by a long range program—an on-the-job training program, which will have the following three elements:

- A. A devotional Bible study.
- B. Background, resources, and techniques for the teacher's growth.
- C. Departmental study of the actual Sunday school lessons, with the department leader (sometimes

called department superintendent) in charge.

To meet these needs of teachers I can recommend the following plan for a monthly two hour session. Such monthly sessions should be held throughout the year.

ON-THE-JOB TEACHERS' TRAINING PROGRAM

(A Plan for a Two Hour Session Once a Month)

A. BIBLE STUDY—about 30 minutes

This Bible study can be led by the pastor or some other qualified person. The study should be devotional and doctrinal in nature. It should not be a study on the techniques of how to teach the Bible to children. The teacher should aim for the growth of the teacher, a growth in fellowship with God, in faith in Christ, and in the new life in Christ. The Bible teacher should try to help his fellow teachers to become at home in the Bible through the use of interesting and varied presentations. Teachers have questions and judgments. The Bible teacher should not disregard the use of discussion sessions to help them express themselves. Whenever possible the group should be seated in a circle.

A very fruitful kind of study is to use the Biblical bases of the current quarter or month's work in the curriculum used in the Sunday

school. The teachers are interested in such a study because of its practical nature. The Bible teacher using the curriculum Biblical bases is almost certain of an attentive group.

B. B A C K G R O U N D, RESOURCES, AND TECHNIQUES—about 30 minutes

The following materials are recommended: (Use only one procedure in a session.)

1. Filmstrips and recordings.
 - a. The Leadership Education Audio-Visual Kit.
 - b. Teaching the Bible Series.
 - c. The Family Life Audio-Visuals.

Write your Church Headquarters for information on purchasing and renting the above filmstrips.

2. Teacher training and leadership course.

LEADERSHIP COURSE

The American Lutheran Church, the United Lutheran Church, and the Augustana Church co-operate in a teacher training and leadership course. The course has many excellent textbooks which can be woven into an on-the-job training program. You can get full information by writing your Church's Board of Parish Education. Select subjects which meet a need of the local teachers. A leader may use one of these texts as a guide in preparing to present a

subject. Here are some suggested subjects and helpful texts:

a. "Understanding Our Pupils" by Milton Haker.

b. "The Bible and Its Use" by Nolde and Kaufmann.

c. "The Story of the Old Testament" by John Hiltner.

3. Special background needed for effective teaching of the Sunday school curriculum.

a. U p - t o - d a t e information concerning our Augustana Lutheran Church or our American Lutheran Church.

(1) Missions—s o c i a l, American and foreign.

(2) Educational w o r k—parish education and higher education.

b. Church history.

c. The history and work of the local church.

d. Other subjects as the need is seen.

C. D E P A R T M E N T A L STUDY AND PLANNING —one hour.

1. Evaluate the p a s t month's work in the department and make p l a n s for continuation and improvement of the work.

2. Plan for the next unit of lessons or the next month's work.

a. Discuss the next unit as a whole.

(1) Biblical basis and aims.

(2) Activities a n d materials needed.

(3) Plans for worship.

b. Plans for each lesson in the unit started.

(1) Pre-session activities.

(2) Bible lesson.

(a) Introduction to the class.

(b) Studying it with the class.

(c) Discussing it with the class and planning application to life.

(d) Summarizing it with the class in memory work and in a plan for worship.

(3) T h e worship—Scripture, hymns, and prayers selected and prepared by the pupils in correlation with the lesson studied.

c. Preparation of materials needed during the unit or month.

Notes:

A department may need and wish to meet during the month, even weekly, to make full plans and prepare materials.

At the department meeting before the beginning of each quarter, the departments should spend time getting acquainted with the material for the whole quarter—Biblical basis and aims, activities and materials, and worship plans. The teachers of each department will find the following series of pamphlets helpful. They can be purchased from the Wartburg Press or the Augustana Book Concern:

Teaching Nursery Children
Teaching Beginner (Kindergarten) Children
Teaching Primary Children
Teaching Juniors

Teaching Intermediates (Jr. High)
Teaching Seniors (Sr. High)
Teaching Young People
Teaching Adults

The Ear of Corn

I am an ear of corn. There are twelve rows of kernels on my cob, and sixty kernels to a row. Twelve times sixty is my sermon. Will you hear it?

On May 1, a farmer planted me with four other kernels in the warm earth he had prepared for me, and there, after many hours, I burst the yellow prison and began to mount toward the sun and the air. The very first day I appeared the farmer saw me and said, "Thank God, the corn is up."

I thought, "You may well thank God, for He has done most of the work."

It is true the farmer toiled for days to prepare the soil, fertilizing, plowing, dragging, rolling and drilling, and he spent more hours in cultivating and harvesting his crop.

Nevertheless, that is but a small percentage of the forces that make me grow. God gave him the soil to start with, and gave health to him and life to the seed, and while the farmer tended us off and on, God never ceased His care.

God helped me push my rootlets down and taught them how to get life out of the soil. God guided my sprouts carefully upward and showed them how to breathe in the air, and how to woo the life upward from the tiny rootlets. God gave the sunshine and the cool of the night with its welcome dew. God sent the rain, and in time, the wind, to blow the pollen from the tassel on the silking ear, and taught me how to distribute the pollen to every growing kernel.

In due time every kernel filled with milk, and then, just as God was beginning to turn the maple leaves from green to red, He changed my color to gold, to show how He loved and cared for me.

Then the farmer took me home and laid me on the table and said to his wife, "How is that for seed corn? A man deserves some credit for raising corn like that."

I kept quiet, but I knew in my heart that God had done most of that work on me, Himself.

That night the minister was there, and I was pretty much the subject of the conversation. Finally the minister said, "Do you know, brother, that a famous teacher of agriculture has figured out that man does only five per cent of the work on a cob of corn like that, and that God does ninety-five per cent? Anyhow, it looks to me as if God and you did a pretty good job on that ear of corn. It looks as if He and you were partners. But say, how are you going to divide with God?"

AMOS LUNDQUIST.

*Gleanings***"LIKE A MIGHTY ARMY"**

According to Dr. George Gallup, director of the American Institute of Public Opinion, the first half of 1954 found some 47,000,000 Americans over the age of 21 attending the church of their choice on any given Sunday. He reports that this is an increase of approximately 9,000,000 per Sunday during the last four years and of more than 13,000,000 in the past fifteen years.

Among other things, Dr. Gallup has also shown that church attendance increases as people pass 30. This would indicate that the great American mission field is still to be found among "teen-agers" and young adults—the very ones to whom our Church School teachers are seeking to minister.

Of interest and encouragement, too, is the rate of church construction at the present time. The Departments of Commerce and Labor have estimated that American churches will spend more than \$10,000,000 a week on new construction in 1954, 11% above the previous all-time mark established in 1953. Besides this, non-public schools, most of which are church-related, will be spending a similar amount on the construction of new buildings.

By AXEL V. BECKMAN

**WORLD POPULATION
GROWING**

The French Institute of Statistics reports that the world population has more than doubled during the last 100 years. While figures revealed an estimated 1,160,000,000 persons in 1850, the count today is 2,500,000,000.

**NON-CHRISTIAN MISSIONS
AT WORK**

Recent events among non-Christian religious bodies serve to emphasize the need for the spreading of the Gospel in our day. In New York City, two Jewish rabbis have called for the members of their faith to win converts to Judaism. And in Rangoon, Burma, the Sixth Buddhist Great Council is meeting at the site of a great world Buddhist center and university, several of whose buildings have already been completed. The Council, which runs for two years and will conclude in May of 1956, will be attended next year by members of the World Buddhist Fellowship from this country as well as Canada, Britain, Australia, Belgium, France, Germany and Scandinavia.

The report to the Central Conference of American Rabbis is most startling, in that it reveals a new

missionary spirit within a group that has thus far been notoriously exclusive and apparently self-sufficient. In their report the two rabbis urged: "We ought to be winning converts with far greater skill, zeal and effort than is now our practice. . . . We are reduced to contenting ourselves with the windfalls that happen to drop in our direction, when we should be out in the field hand-picking the finest specimens; those that would do themselves and our cause the most good. . . . If we have what the spiritually adrift are looking for, then we should stand with open arms to welcome them."

RELIGION IN THE ARMED FORCES

"Religion in the Armed Forces is on the up-swing," is the report of the Rev. Carl M. Boyd, director of chaplaincy services for the Committee on Military and Veterans Services of the Disciples of Christ. To substantiate his statement, Mr. Boyd referred to the crowded chapel assemblies to which he had preached on a recent visit to the Far East, and also to the contributions for Korean relief.

Emphasizing that more than \$15,000,000 had been contributed by our servicemen, Mr. Boyd continued, "They will show you or-

phanages they've built, churches, clinics, hospitals, schools, community buildings—without number—all without parallel in modern warfare." He also declared that the biggest investment made by America in Far Eastern areas has been in missionary dollars.

"WHILE THERE'S LIFE . . ."

"A most interesting gift" was the surprising comment made by top-level Communists in response to Bibles presented by Swiss Action to each of the delegates to the recent Far Eastern Conference in Geneva. Swiss Action is the Swiss counterpart to the American Bible Society.

START PLANNING NOW

Church School teachers and staff members are urged to begin now to prepare themselves for the 23rd International Sunday School Convention to be held in Cleveland, Ohio, July 27-31, 1955. It is anticipated that 10,000 teachers, officers, parents and youth leaders will attend the convocation. The theme that has been chosen is "Home and Church—TEACH CHRIST NOW!"

Requests for descriptive literature may be addressed to denominational headquarters or local councils of churches.

A Christmas Service

This is a news story of a successful Service. Perhaps you would like to try it.—ED.

A Christmas service with a home missions emphasis was presented by the (Augustana) Primary, Beginner and Nursery departments of the Normandale Lutheran Church, Edina, Minn. The Bible stories, verses, and songs studied in the Beginner II, Unit C and Primary II, Unit B were used in this service.

The service, entitled "A Birthday Gift for Jesus," was given in the sanctuary. The children and their teachers were arranged in a semi-circle facing the congregation, thus simulating a department session. A lead teacher sat at the center front next to an easel on which large pictures of the three chief scenes from the Christmas story were placed, in order, one on top of the other. A small untrimmed Christmas tree was placed down center front.

A picture of the nativity scene was on the easel, when the service began with unison singing of "Why Do Bells For Christmas Ring?" Then a review of the Christmas story with pictures, scripture and songs followed.

First Picture: Nativity

Scripture Reading—Luke 2:
1-7

Choral reading by the primary department, PII,II
Song—"Silent Night, Holy Night" in unison

Second Picture: Shepherds in the Fields

Scripture Reading—Luke 2:
8-14

Choral reading by the primary department, PII,II
Bible Verse—Luke 2:14

In unison by the beginner department

Song—"It Came Upon the Midnight Clear" (1st stanza) by the primary department

Third Picture—Adoration of the Shepherds

Scripture Reading—Luke 2:
15-16

Choral reading by primary department, PII,II

Song—"Away in a Manger" by nursery and beginners department

Then the service continued with:

Beginner child: "Christmas is Jesus' birthday; we should give Him a gift."

Song—"What Can I Give Him?" (1st stanza) by the beginner department.

(Words for this song are found in the leaflet for BII, 13. The song is in *Songs for Children* p. 98)

Primary child: "We can give a gift to Jesus by helping someone who needs help. Jesus said, 'As you did to one the least of these my brethren you did it to me.' Who shall we help?"

Another child described the project chosen beforehand by the group.

At Normandale it was Grandma, a shut-in, near the church, who was to receive the decorated Christmas tree and various gifts. Each grade or department had made plans for their share in this project and arranged for those who were to represent them in the service.

Nursery: (in unison) "We will decorate this Christmas tree for" They came forward and decorated the tree with things they had made in their department. This was done very informally. As the nursery group was doing this the beginner and primary de-

partments sang softly the songs which had already been used in the service:

"Why Do Bells For Christmas Ring?"

"Silent Night, Holy Night"

"It Came Upon the Midnight Clear"

"Away in a Manger"

"What Can I Give Him?"

When the tree was decorated, representatives of the classes or departments brought their gifts to put under the tree. Each made a statement of what his gift consisted.

Lead teacher: "Before we take our tree and its gifts to..... we will stand and pray our Christmas prayer."

(Use "A Christmas Prayer" found in BII, 12 leaflet or one written by the primary department for lesson 13.)

Recessional: "O Come Let Us Adore Him"

At Normandale some of the older primary pupils carried the decorated tree and the gifts and led the entire group from the sanctuary. The gifts and the tree were taken to Mrs. N. at once.

Trust

*We cannot see beyond the door,
We know not what He hath in store
For us;
But we can bow our hearts and pray
For strength to serve Him day by day,
And work and trust.*

"On One End of A Log"

By W. G. MONTGOMERY

PRESIDENT GARFIELD was a pupil of Mark Hopkins, that famous teacher whose philosophy of education was based upon the bringing out the best in each individual student. And when Mr. Garfield had become famous, he made a speech at a banquet honoring his old teacher. In that speech he made one statement which, I believe, might aptly describe the great teacher of today also, whether in the public or church school.

Said Garfield of his old teacher, "Mark Hopkins on one end of a log and a student on the other constitute a university." Now, just what did he mean by that?

Well, he was simply saying that Hopkins as a teacher was more than all equipment, more than all books and charts and methods put together. That he was a library and spiritual power house within himself, and though there be no buildings, no equipment, and nothing to sit on but a log out in the open field or wood, even so, with Hopkins on one end and a student on the other, there would be a uni-

versity. I believe a greater compliment was never paid by any student to a teacher.

He was saying here that this teacher had a personality that could inspire and pull a pupil out of himself into greatness; and that is what he did for the boy Garfield. It was largely through the inspiration of this teacher that Garfield was lifted from a canal boat boy driver into the presidency of Hiram College, and later into the presidency of the United States.

IF ANGELS SHOULD ENVY

Wonderful is the power a great teacher can have over the life of a pupil. I sometimes think that if angels should envy any persons on earth it would be the teachers in our church schools and Christian colleges. Envy them because of the positions they hold.

All of which means to say that the greatest thing any teacher ever teaches is *himself*. And the worst thing he ever teaches could be himself, depending upon what he is within himself.

Books, quarterlies, lesson leaflets are all good; and yet they are but means through which the teacher pours his own personality into the lives of his pupils. And though his

Mr. Montgomery, educator, author, and lecturer is a frequent contributor to THE CHURCH SCHOOL TEACHER.

equipment is poor, and the building run down, he can still be a library of information and a power house on top of a hill that will bring the light of Christ to his class, and set their feet upon the open road that leads to happiness here and to heaven hereafter.

So, it all comes down to this, I think, that not only is the teacher the most important part of the church school but is also the most important person in the community. His influence, either for good or ill, is far greater than that of the mayor, the judge, the doctor or anyone else. While the mayor and judge see to it that we obey the law—sometimes—and the doctor cures our ills, the teacher is making young lives into whatever pattern he wants them to become.

He has his hands on the throttle of the future. He is helping to form the civilization that will be here and take over tomorrow. And whether future society shall smash up on the rocks of materialism and unbelief, or stand steadfast like Gibraltar, will depend much upon what our teachers give out today.

A while ago, in speaking to a teacher institute composed of high school and grade teachers, I made a statement something like this: "You have often heard the old saying that as is the teacher so is the school; but I would change that and say *the teacher is the school*."

I noticed several teachers grabbing their note books, and at recess they surrounded me, saying, "I'd never thought of it that way before: that the teacher is the school." Well, the public school teacher is the school, or at least, nearly all of it. And how much more true can this be of the church school teacher!

He either builds up faith in his class or breaks it down by the thinking that is going on within himself.

TWO QUALITIES

Permit me to say then, in concluding, that the best teachers among us invariably possess two outstanding qualities: they are full of the subject they teach, and full of the faith they want to impart. And that faith is three fold, faith in God, faith in themselves, and faith in their fellow creatures.

As to his being full of the subject he teaches, I am reminded of what David Page once said. Page, who was one of the greatest common school teachers of the last century, said that even if the school building should burn down, and all the books with it, the teacher should be so well prepared that classes could go on as usual without building and without books. With the teacher on one end of a log and classes on the other, the school could still go on.

Then, as to the teacher's faith, whether it is pure or tainted, actual or assumed, he will know. His class, too, will know what he believes or does not, despite his best efforts to conceal it. This fact stems from a natural law that no one can long teach what he is not himself without others sooner or later knowing it.

To paraphrase a trite statement, not only may his life talk so loudly you cannot hear what he says with his lips, but conversely, his faith may be such that you cannot help hearing what he says though he says it in faltering words and ungrammatical sentences. But faith in God and the Christian way of life, essential as that is, actually is not enough within itself for one who teaches a class in the church school.

He will need to have faith in himself. Does he believe he can do what he feels he ought to do? I find that many teachers underestimate their ability. And that's better, too, than overestimating it.

The ideal way is to believe you

can do what you want to with God helping you. That God and you together can do anything, and by working with Him, you can become the kind of teacher you secretly long to be.

FAITH

The next step then in good teaching, that of having faith in others, takes us back to Mark Hopkins on a log, and David Page in an obscure school, whose major technique was that of thinking in terms of personal, individual worth, and seeking out the right way to bring out the best in each life. No boy or girl was ever counted common by such teachers.

Garfield has caught that spirit from his old teacher, and now a young teacher himself, we see him standing on the back steps of a country school house in Ohio pleading with an 18 year old boy who could hardly read or write to come back to school. He said something to him that saved him. The boy was B. A. Hinsdale, who became a college president, and an authority on international law.

A Prayer

*Teach us, good Lord, to serve Thee as Thou deservest
To give, and not to count the cost,
To fight, and not to heed the wounds,
To toil, and not to seek for rest,
To labor, and not to ask for any reward,
Save that of knowing that we do Thy will.*

ST. IGNATIUS.

Comfortable Mothers

By LELIA MUNSELL

National Kindergarten Association

JOEY had been scuffling with his neighbor, Tommy, and had torn his coat. Tommy had torn his coat, too. The boys had gone first to Tommy's mother. She had scolded Tommy sharply. He felt pretty sorry, and so did Joey. How Joey hoped his mother wouldn't scold! He'd rather take a whipping.

Joey's mother didn't scold at all. "Too bad," she said. "But it's an old coat, and I can mend it. This is what we will do. You can sweep off the front porch and the walk for me, and I'll mend your coat."

Joey rushed for the broom and did a very creditable job. Then he carefully put the broom in its place.

His mother had not quite finished his coat, and he snuggled up to her. "You're so comfortable," he sighed, happily. "You don't *crank* a bit."

It takes time and effort to be *comfortable* and not to *crank*, but Joey's mother thought it paid. Joey had a baby brother, and how he loved that baby. When Mother bathed and dressed him he always wanted to help. She let him. "It

slows down the process," she said, "but his love for the baby is a sweet thing, and worth encouraging. However, I always attach a condition to letting him help. He must do certain little things, such as picking up his own belongings and putting them away. I'm killing two birds with one stone—making him happy and teaching him to give as well as to receive."

The Bible is full of messages of comfort, but neither the Bible nor the dictionary define comfort as mere pity. The dictionary says that to comfort means not only to soothe but to give courage to, to strengthen. Real comfort never induces self-pity. A really comforting mother never encourages her child to give up. Rather, she insists that he try again.

Joey came home from school one day much upset. He had been on the program and had been so nervous he had forgotten his piece. "They laughed at me," he sobbed. His mother let him cry it out, and then she said, "The sun will rise tomorrow, just the same. We all do things like that. I did, once. I felt awful."

He looked at her in wide-eyed surprise. "You did? Why, Mommy, you can stand up and talk now better than anybody else." She had taken him with her once when she had made a talk before her club, and he had been proud of her.

TRY AGAIN

"Thank you, Joey. Do you know how I learned to get over being afraid? My teacher urged me to 'try again.' I thought I never could, but I tried, and got along all right. I was never afraid after that."

Joey shook his head. "I can't try again. They'd laugh at me."

"Let's think it over," she said.

It took a little while to persuade him, but finally he said, "I'll try again if you'll sit right up in front and smile at me when you think I'm getting scared. Will you?"

"Of course I will."

This time, Joey did beautifully. It was a happy laddie who came running to his mother when the program was over. "I'd be pretty

scared," he said, "and you'd smile at me, and that would end my being scared."

As Joe grew he continued to take his troubles to his mother, sure of her understanding. On one occasion, when as a high-school student, he was out of town with a group when a bit of car trouble made them unexpectedly late in getting back. "We'll catch it," said one of the group. "Our mothers will never believe we couldn't help it," said another.

"Mine will," said Joe, happily.

When he went in his mother heard him, called, and came down. Joe explained why he was so late, and added, "I hope you didn't worry too much."

"I was anxious, Joey," she said, using the old boyhood name, "but not worried. I have tried to teach you to be dependable, and I believe you are."

Joe kissed her. "You're so comfortable," he said. "You still don't crank a bit."

Next Month

In December it will be the quarterly *helps articles*. Be sure to arrange your schedule so you can attend your Sunday School teachers and workers meeting. And don't miss the special department meetings which will be held that evening. Come prepared by having read the December issue of THE CHURCH SCHOOL TEACHER.